

CHAPTER 24

Text: 9 0 0 to 1 6 0 0

I N S P I R E D *W* O R D S

Views of Translators: Tyndale & Coverdale

Martyrs: Rogers, Cranmer, Cromwell, Ridley

King: Henry VIII

P R E S E R V E D *W* O R D S

Purified Seven Times

- P* Gothic¹ (apostles – A.D. 500)
- Anglo-Saxon² (A.D. 500-1000)
- Pre-Wycliffe³ (A.D. 1000-1400)
- Wycliffe⁴ (A.D. 1384)
- Tyndale/Coverdale/Great/Geneva⁵ (1526-58)
- Bishops⁶ (1568-1611)
- King James Bible⁷ (A.D. 1611- glory!)

R E C E I V E D *W* O R D S

Received Text to all Nations



Only God’s living rhythmic “breath” on every line of our English Bible could prompt *The History of England* to comment:

“The peculiar genius — if such a word may be permitted — which **breathes** through it...[is] unequalled, unapproached in the attempted improvements of modern scholars” (James Froude, *History of England*, vol. 3, London: Longmans, Green, and Co., 1893, p. 84).

Jesus asked the skeptics of his day if John’s preaching was a breath from heaven or of men.

“...whence was it? From heaven, or of men? And they reasoned with themselves, saying, If we shall say, From Heaven; he will say unto us, Why did ye not then believe him? but if we shall say, Of men; we fear the people;...” Matt. 21:25, 26.

“Few pastors would be unwise enough to stand in their pulpits and openly say that the King James Bible in the hands of the congregation is a good translation, but somehow not equal to the manuscripts,” writes Dr. James Sightler. “Where then is the authority for what they preach?” (James Sightler, *Lively Oracles: The Inspired Bible in the Hearts of Believers*, Greenville, SC: Sightler Publications, 2002, Preface).

Tyndale realized the Bible was God’s words, not his:

“God hath made me...speechless and rude, dull and slow witted...” (Foxe, vol. 5, p. 134).

“It is the grace of God that does everything; without him we can do nothing; it is **God** that **works**; we are but the instruments, we deserve no reward for what **God does** by us, and can claim no merit for it” (Benson Bobrick, *Wide as the Waters*, New York: Simon & Schuster, 2001, p. 135).

“...God gave me **the gift of knowledge and understanding**” (J.R. Dore, *Old Bibles: An Account of the Early Versions of the English Bible*, 2nd edition, Eyre and Spottiswoode, 1888, p. 24).

Coverdale also said that God had given him the “gift” of interpretation. His Bible’s *Prologue* described his part in the translation as “my simple and rude labor herein” (Dore, 2nd ed., p. 106). Of the “exquisitely melodic ear” ascribed to him by scholars, he admits only the *ear* is his (Bobrick, p. 145). The ‘exquisite melody’ is God’s.

“...pondering also **mine own insufficiency** therein, and how **weak** I am to perform the office of a translator...Yea we ought rather to give God high thanks therefore, which through **his spirit** stirreth up men’s minds, so to exercise themselves therein...[W]e have great occasion to give thanks unto **God**, that he hath **opened** unto his church **the gift of interpretation** and of printing...” (Coverdale Bible 1535, Cambridge: Chadwyck-Healey, 1997, pp. 5, 6, 7).

Cranmer’s *Prologue* to the Great Bible’s said,

“Yet in the meantime, refuse not the gifts of God, which are offered unto thee by the labours of other men whom **God** hath **endued** with the most excellent **gift of**

interpreting...” (J.R. Dore, *Old Bibles: An Account of the Early Versions*, 2nd edition, Eyre and Spottiswoode, 1888, pp. 176-177).

The New Testament uses the word ‘interpretation’ to describe *translation* from one language to another (e.g. John 1:42, 9:7, Acts 9:36, 13:8; Heb. 7:2). Therefore, the “private interpretation,” forbidden in 2 Peter 1:20, includes private *translation* (e.g. TNIV, NKJV, Strong’s), as well as private ‘meaning.’).

Tyndale and Coverdale, to whom God entrusted the preservation of the English Bible, believed the English interpretation (translation) came through the gift of the Spirit of God. Since these men had *experienced* it, their views carry more *weight* than the Bible critics of today who say, “God did not do it — man did it” (quote on file).

Coverdale said,

“No, the **Holy Ghost** is as much the **author** of it in Hebrew, Greek, French, Dutch, and **English**, as in Latin” (W. Kenneth Connolly, *The Indestructable Book*, Grand Rapids, MI: Baker Books, 1996, p. 148).

“All Scripture Is Given by Inspiration of God” 1 Tim. 3:16

Throughout the entire Reformation, its leaders and translators described their vernacular translations as “scripture,” whose author was God. The prologues to all

Reformation era Bibles refer to the English Bible as “scripture.” Martyr and Archbishop Thomas Cranmer, wrote in his *Prologue* to the Great Bible that it was “**given**” by the “holy spirit.”

“To the intent that we should know this, by the goodness of God working **by his holy spirit, are the holy writings of the Bible given us. That we** should know and believe that there is one God, and Jesus Christ whom he hath sent: and that in believing we should have everlasting life through his name” (Great Bible, Chadwyck, p. 4).

Coverdale, its editor, said the “poor man” with an English Bible, not the schoolman with a library of lexicons, has the “scripture” which “is given by inspiration of God.”

Coverdale said,

“...the **scripture**...leaveth no poor man unhelped ...And why? because it **is given by the inspiration of God**...”

(Coverdale Bible, Chadwyck, p. 5)

The *Prologue* often refers to the Great Bible itself as “scriptures.” For example, it says,

“...[**B**]uy and provide us the Bible, that is to say, the books of holy **scripture**...these holy

and **ghostly** books” (Great Bible, Chadwyck, p. 9).

Tyndale referred to his English Bible as “scripture” many times, saying in his *Prologue* to the 1534 edition,

- “Now read all the **Scripture**, and see where...”
- “...the **Scripture** saith, Matt 7, “Ask, and it shall be given you;”
- “This have I said, most **dear reader**, to warn thee, lest thou shouldest be deceived, and shouldest not only read **the Scriptures** in vain...” (*Tyndale’s Triumph: The New Testament of the Matthew’s Bible of 1537*, Houston, TX: John the Baptist Printing Ministry, 1989, pp. 2, 3).

In the *Prologue* to the 1535 edition, Coverdale used the term *scripture* to refer to *the English text*. He closed the introduction with these words,

“Finally, who so ever thou be, **take these words of scripture** in to thy heart...and have ever an **eye to the words of scripture**...that the holy scripture may have free passage, and be had in reputation, to the worship of **the author thereof, which is even God himself**: to whom for his most blessed word be glory and dominion now and ever. Amen” (Coverdale Bible, Chadwyck, pp. 11, 12).

The title of the second edition of the Great Bible, no doubt written by Coverdale, reads,

“The Bible in **English**, that is to say the content of all the holy **scripture**, both of the

Old and New Testament...” (Dore, 2nd ed. p. 164).

The front material also includes, “An exhortation to the study of the holy **Scripture**.”

“On the 11th of May 1542, he [Bishop Bonner] issued a formal injunction that every clergyman should read a chapter of the Bible a day” (Dore, 2nd ed, pp. 164, 169).

“[T]he Little Book...Tongues and Kings” Rev. 10:10, 11

King Henry VIII, acting as “God’s minister,” (before he slid), recognized the English Bible as the very word of God (Rom. 13:6). “In the year of our Lord God 1536,” he said,

“That every...church within this realm shall...provide a book of the whole **Bible...in English** and lay the same in the choir, for every man that will, to look and read thereon; and shall discourage no man from the reading of any part of the Bible, either in Latin or **English**; but rather comfort, exhort, and admonish every man to read the same, as **the very word of God**, and the spiritual food of man’s soul...” (Foxe, vol. 5, p. 167).

King Henry VIII knew the English Bible was the scriptures (2 Tim. 3:16); his proclamations declared further that men should —

“...in no wise...resort to any taverns...but at such times as they have such leisure, they shall read or hear somewhat of holy **Scripture**...” (Foxe, vol. 5, p. 167).

When it became legal to own Bibles again in 1538, almost 160 years after Wycliffe's efforts began. "Further Injunctions of the King" decreed,

"That ye shall discourage no man privily or apertly from the reading or hearing of the said Bible, but shall expressly provoke, stir, and exhort every person to read the same, as that which is the **very lively word of God**, that every Christian person is bound to embrace, believe, and follow, if he look to **be saved**..." (Foxe, vol. 5, p. 168).

Inspiration for All Nations

Christians have historically believed that God gave his inspired word "to all nations." In the 1500s Foxe recorded a statement from what he called "a certain **old** treatise, found in a certain **ancient** English book." It went so far as to say that —

"...the **four evangelists** wrote the gospels in **divers languages**...since Christ commanded his apostles to preach his gospel unto all the world, and excepted no people or language" (For details see Foxe, vol. 4, pp. 671, 675).

Early manuscript collator and researcher, Herbert Hoskier, agreed. To support his multi-lingual theory of the originals he documented the *very early* existence of vernacular editions (See *Concerning the Genesis of the Versions of the New Testament*, 1910). Bobrick asserts that Erasmus and Wycliffe believed that Christ did not use Greek, but the vernacular Aramaic, which then became an *inspired translation* (Greek, Latin, Gothic et al.) (Bobrick, p. 88).

The scriptures were “given” in “divers languages”; whether each language group has *cared enough* about them to keep pure copies *in print* is another question. Yet God preserves the words on bookshelves, just as he did for the Hebrews who exclaimed, “I have found the book...” (2 Kings 22:8). Many Englishmen have offered to give their lives for the English Bible. When Queen Mary sent murderous inquisitors to the counties of Norfolk and Suffolk, a large group responded with a lengthy letter. It stated that they would die for the treasured English Bible, and —

“...to suffer all manner of persecution, and to lose their lives in the defense of God’s word...[They believed the] **Holy Ghost** came upon the apostles in fiery tongues, so that they **spake the tongues of all nations** under heaven” (Foxe, vol. 8, pp. 123, 125).


Martyr **Nicholas Ridley** was burned with Hugh Latimer. Ridley believed, “the Holy Ghost teacheth” “in the English tongue” (1 Cor. 2:13).


“[O]ur **Lord Jesus Christ** in his prayer, whereof he would have no man ignorant, **and** also the **Holy Ghost** in the psalms, hymns, and spiritual songs which are set forth **in the Bible**, did **teach** and instruct all the people of England **in the English tongue**...” (Foxe, vol. 7, p. 430).

Measuring God’s mind by their own, Bible critics claim that the inspiration of vernacular Bibles has expired. They make the claim with nothing but bare words. But the Bible’s inspiration can be defended with plain scripture, the invincible force and power of God’s word.

Purified Seven Times — *Not Eight*

In the main, the English Bible has always been the same —

-  Gothic¹ (apostles – A.D. 500)
- Anglo-Saxon² (A.D. 500-1000)
- Pre-Wycliffe³ (A.D. 1000-1400)
- Wycliffe⁴ (A.D. 1384)
- Tyndale/Coverdale/Great/Geneva⁵ (A.D. 1526-1558)
- Bishops⁶ (A.D. 1568-1611)
- King James Bible⁷ (A.D. 1611- glory!)

he words of the LORD are pure words: as silver tried in a furnace of **earth, purified s e v e n** times. Thou shalt keep them, O LORD, **thou** shalt **preserve** them from this generation for ever” Ps. 12:6, 7.

Sparkling water from seven different wells, although not precisely the same in chemical analysis, could be described as *pure*, as long as it contained no life threatening pollutants. These seven Bible periods flow from the pure “spring of water, whose waters fail not” (Isa. 58:11), unlike modern polluted editions which come from the “corrupt spring” of human invention (Proverbs 25:26). Cranmer’s *Prologue* to the Great Bible traces the unbroken cord of English scriptures from ancient times.

1. ANCIENT GOTHIC

MacCulloch said Cranmer’s *Prologue* is “of interest” in “sketching out the **deep roots** of vernacular Bible translation in English...” (Diarmaid MacCulloch, *Thomas Cranmer*, New Haven: Yale Univ. Press, 1996, p. 259). It claimed,

“[W]e might also allege custom for the reading of the scripture in the **vulgar** tongue, and prescribe the more **ancient** custom” (Great Bible, Chadwyck, pp. 7, 8).

2. ANGLO-SAXON



When King Henry VIII closed all Catholic monasteries, ancient Gothic and Anglo-Saxon manuscripts came rushing forward to guide the translation of the Tyndale, Coverdale, and Great Bibles. McCulloch said this was “...the beneficial spin-off from the dissolution of the monasteries, as hitherto unknown copies of Anglo-Saxon Bible translations turned up at the opening of monastic libraries” (MacCulloch, p. 259). The *Prologue* said of these earlier English scriptures,

“[I]t was translated and read in the **Saxon** tongue, which at that time was our mother tongue. Whereof there remaineth yet divers copies found **lately** in old abbeys, of such antique manners of writing and speaking, that few men now be able to read and understand them” (Great Bible, Chadwyck, p. 7).

3. PRE-WYCLIFFE



The *Prologue* says further, “And when this language waxed old and out of common usage, because folk should not lack the fruit of reading, it was again translated in **the newer language [pre-Wycliffe]**. Whereof yet also many copies remain and be daily found” (Great Bible, Chadwyck, pp. 7, 8). Remember, Sir Thomas More,

“...believed he had seen **pre-Wycliffite versions** in use by ecclesiastical permission...” (*The Cambridge History of the*

Bible: The West From the Reformation to the Present
Day, S.L. Greenslade, ed., vol. 3, Cambridge:
Cambridge University Press, 1963, p. 154).

HIDDEN: Athelstane & Pre-Wycliffe Bibles (900-1300)

The martyr John Lambert (c. 1538) revealed *why* the existence of the **pre-Wycliffe** English Bible has been wiped from the history books and how “divers such Testaments are yet to be seen.” Foxe said, “Scripture is not suffered to come to light...” and Lambert tells why, saying,

“[Bede] promised that he would translate into English all the Bible; yea and perhaps he did so, but...**all such things be kept away**; they may not come to light: for there are some walking privily in darkness that will not have their doings known” (Foxe, vol. 5, p. 213).

Tyndale states that his interest in scripture was prodded when he read the Latin Chronicles (*Gesta Regum Anglorum; Great Deeds of the English Kings*) which recounts —

“how that **King Athelstane**, caused **the Holy Scripture** to be **translated into English**” [Athelstane was Alfred’s grandson who lived in the **900s**] (Bobrick, p. 80).

4. WYCLIFFE



The *Prologue* also “acknowledged the contribution of the [medieval] Lollards [i.e. Wycliffe] to biblical translation...” (MacCulloch, p. 259).

*P*re-Wycliffe to KJV: WORD BY WORD

The invention of *movable* type, the printing press, and the printing of the first book, which was a Bible, occurred near 1456. Immediately Bibles were printed in almost all of the world's languages, except English. In 1483, what could be called the first PRINTED English Bible was produced by Caxton. A sample of it, from part of Gen. 3:7 (with current spelling) shows that the KJV takes *all* of its words from the 1483 text (Dore, 2nd edition, 1888, p. 12).

“ ... they knew then that they were naked.
And they took fig leaves and sewed them
together...” (Pre-Tyndale, 1483)

“...they knew that they were naked; and they
sewed fig leaves together...” (KJV)

Tyndale followed the **Pre-Wycliffe** and **Wycliffe Bibles** closely; “[A]ddicted to the study of Scripture’ from an early age, he had to have known them well [pre-Wycliffe and Wycliffe Bibles]” (Bobrick, p. 104). “Attempts have been made to show that, especially in the Old Testament, he based a great deal of his work on the Wycliffite translations...” (EB, s.v. Bible, English, p. 898). Daniell admits there is “overlap with Tyndale” and the Wycliffe edition (David Daniell, *Tyndale’s New Testament*, New Haven: Yale University Press, 1989, pp. xviii, xxii).

The following **red** letter comparisons from Matthew 3 show the Bible’s preservation from pre-Wycliffe times through Tyndale, to the KJV. All editions use *pure* words that do not change the meaning. I have updated the spelling so that the reader can focus on the words.

From Pre-Wycliffe → Tyndale → KJV:

Pre-Wycliffe (MS Camb. Univ. Libr. li. 2.12; EB, s.v. Bible, English, p. 896; Matt. 3:1-4).



“In those days come John Baptist preaching in desert of the Jewry, and saying, Do ye penance; forwhy the kingdom of heaven shall come nigh. This is he of whom it was said by Isaiah the prophet, saying, “The voice of the crying in the desert, ready ye the way of God, right made thee the little ways of him” and John and his clothing of the hairs of camels, and a girdle of a skin about his loins; and his meat was the locusts and honey of the wood.”

Tyndale: Of 78 words, Tyndale used 54 words from pre-Wycliffe Bibles. The red letters show that about 70% of the words remain identical from A.D. 1000 to 1526.



“In those days John the baptiser came and preached in the wilderness of Jewry, saying, Repent, the kingdom of heaven is at hand. This is he of whom it is spoken by the prophet Isaiah, which saith: the voice of a cryer in wilderness, prepare ye the lord’s way, and make his paths straight. This John had his garment of camel’s hair, and a girdle of a skin about his loins. His meat was locusts and wild honey.” (Tyndale c. 1526)

KJV: Of 82 KJV words, 56 were taken from the pre-Wycliffe edition, which makes them about 70% identical. The KJV differs from Tyndale in about 24 words (about 30%); the KJV took some of these different words from the pre-Wycliffe version, (e.g. “Baptist” “preaching” and “and saying”). Notice that the pre-Wycliffe Bible had the ‘easy’ word “clothing,” instead of the ‘separate from sinners’ KJV word “raiment.” Coverdale used “the Baptist” and “in the.” Many mistakenly credit Coverdale or Tyndale with certain renderings, when in fact, they both took words from pre-Wycliffe and Wycliffe Bibles. Coverdale did introduce “a leathern girdle about his loins” (a lethre gerdell 1535).

“In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.” (KJV)

From Pre-Wycliffe → The Great Bible → KJV:


Coverdale’s Great Bible moves *closer* to the KJV.

Pre-Wycliffe:

“In those days come John Baptist preaching in desert of the Jewry, and saying, Do ye penance; forwhy the kingdom of heaven shall come nigh. This is he of whom it was said by Isaiah the prophet, saying, “The voice

of the crying in the desert, ready thee the way of God, right made thee the little ways of him” and John his clothing of the hairs of camels, and a girdle of a skin about his loins; and his meat was the locusts and honey of the wood” (Pre-Wycliffe).

The Great Bible: Historians, most of whom do not actually *collate* documents themselves, wrongly state that the Great Bible of 1540, edited by Coverdale, is simply a reprint of Tyndale’s and Coverdale’s earlier work. It is not a reprint, and does contain *further* polishing by Coverdale.



In those days came John the Baptist, preaching in the wilderness of Jewry, saying Repent of the life that is past, for the kingdom of heaven is at hand, For this is he, of whom the prophet Esay spake, which sayeth, the voice of a cryer in the wilderness, prepare ye the way of the lord: make his paths straight. This John had his garment of camels hair And a girdle of a skin about his loins. His meat was locusts and wild honey” (EB, Bible, English, p. 900).

KJV: Of 82 KJV words, 65 match the Great Bible; this is about 80%. Notice that the *word order* is beginning to be identical. Very little credit is given to the Great Bible, but its unique part in our Authorized Version is evident. The increase in red matching-words and the decrease in black text show the similarity to today’s Bible.

“In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The

voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." (KJV)

The words in black, which do not match the Great Bible, such as “ye,” “saying,” and “crying” **come from the pre-Wycliffe Bible**; “spoken...by” is from **Tyndale**. The **Geneva** used “Judea,” “saying,” and “And.” The **Bishops’** used “one” and “raiment.” The word “**leathern**” was taken from the Coverdale Bible of 1535.

NASB & NIV

The words that differ in the early English Bibles are pure synonyms. New versions use words that change the meaning. For example, the NIV has no emphatic command for “ye” to do anything. John merely calls, not cries. He wears a leather belt on his waist, not a full girdle about his loins; try keeping a full camel skin wrapped around you with a little belt. The veteran NASB clippers neuter John. Is it now Joni? Is he still a “he”?

“this is **he**” KJV

“this is the **one**” NASB

Such a change could seem insignificant to those who are unaware of the gender neutral agenda of new version editors, like the NIV’s lesbian stylist, Virginia Mollenkott. She believes the lie that Jesus, and certain men, are “chromosomally female.” (Riplinger, *Language of the King James Bible*, p. 114; *New Age Bible Versions*, chapter 5).

Coverdale’s greatest strength was his use of English Bibles *before* Tyndale. Although some say that “...many charming touches in the authorized version of 1611 belong to Coverdale,” his changes can often be traced to earlier English Bibles (Henry Guppy, *Miles Coverdale and the English Bible*, Manchester: The Manchester University Press, 1935, p. 14).

Wide as the Waters: The Story of the English Bible by Benson Bobrick, Columbia University Ph.D., gives some mis-information, like so many other books on the history of the Bible (p. 145). Authors are tempted to copy information from *other* books, without checking its accuracy. Bobrick wrongly says that Coverdale introduced the phrase “the pride of life” (1 John 2:16), but this was in the Wycliffe Bible (the pride of lijf). Bobrick said, “our debts” is Coverdale’s, but it was in Wycliffe’s (“our dettis”) in Matt. 6:12. Bobrick also wrongly claimed that Coverdale introduced “Enter thou into the joy of the lord” (Matt. 25:21, 23). But Wycliffe had those *very* words of perfect meter - - - - - .

en	tre	thou
in	to	the
ioje	of	thi
lord		

Although Coverdale helped and improved upon Tyndale’s work, he generally relied on Tyndale. In the Epistle of James, for example, Coverdale changed Tyndale’s 1534 edition in *only* three words, and those three words go back to Tyndale’s 1525 edition! Coverdale’s Epistle of Jude is Tyndale’s 1534 edition verbatim.

RED MATCHING WORDS

Dore said, “[T]he language of our present New Testament...almost every sentence, is substantially the same as Tyndale wrote it in 1525” (Dore, 2nd ed., p. 25). “[O]ur present New Testament and portions of the Old are mainly as Tyndale left them” (Dore, 1st ed., p. 13). In the first chapter of Matthew, only 13 word changes have been made (such as, ‘who’ for ‘which’). Moulton observes that there are not more than eighty words in Tyndale’s Gospel of Mark and epistle to the Hebrews which are not found in today’s KJV.

“...that is to say, there are not more than four strangers in every thousand words, or nine in every hundred verses” (William F. Moulton, *The History of the English Bible*, London: Cassell Pether & Galpin, 2nd ed. , 1878, p. 70).

Various printers on the continent continued to print Tyndale’s New Testament between his first edition in 1525 and his second in 1534. Documentation of a 1531 and a 1532 printing have been found. The second edition of the New Testament (1534) contains on one of its title pages a verse from Joel 2. Although this New Testament was printed a year before the first PRINTED entire English Bible, its words are identical to today’s KJV, except for two minor words and the order of the last phrases (updated spelling).

“I will pour out of my spirit upon all flesh/
and your sons and your daughters shall
prophesy/ your young men shall see visions/
and your old men shall dream dreams”
(Tyndale 1534).

“I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:” (KJV).

Watching **red** letters, abound in the following typical example from Rev. 21:1-3. Here, the KJV is identical to the Tyndale Bible, except for **four** words, which the KJV translators took from earlier Bibles. They took **three** of these from the **Wycliffe Bible** (*the, coming, adorned*) and one from the **Geneva Bible** (*passed*).

Wycliffe: 1300s

“And I saw new heaven and new earth; for the first heaven and the first earth went away, and the sea is not now. And I John saw **the** holy city Jerusalem, new, **coming** down from heaven, made ready of God, as a wife **adorned** to her husband. And I heard a great voice from the throne, saying, Lo! the tabernacle of God is with men, and he shall dwell with them; and they should be his people, and he God with them shall be their God.”

Tyndale: 1500s

“And I way a new heaven and a new earth: for the first heaven and the first earth were **vanished** away; and there was no more sea. And I John saw **that** holy city, new Jerusalem, come down from God out of heaven prepared as a bride **garnished** for her husband. And I heard a great voice out of heaven saying: Behold the tabernacle of God is with men and he will dwell with them, and they shall be his people and God himself shall be with them, and be their God.”

KJV: 1600- present

“And I saw a new heaven and a new earth: for the first heaven and the first earth were **passed** away; and there was no more sea, and I John saw **the** holy city, new Jerusalem, **coming** down from God out of heaven, prepared as a bride **adorned** for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”

Seven Times — **Not Eight TNIV**

The TNIV clangs —

“Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. --- I --- saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride **beautifully dressed** for her husband. And I heard a loud voice from the throne saying, “**Look!** God’s dwelling place is now among the people*, and he will dwell with them. ---They will be his people, and God himself will be with them and be their God.” (TNIV)

The true bride’s “adorning” is not her dress, not “outward adorning,” but “the hidden man of the heart...” — those “who trusted in God...being in subjection” (1 Tim. 2:9, 10).

Here TNIV **doubles** the syllables, letters and words.

New versions almost always use *more* syllables and letters.

KJV (letters, syllables, words) **TNIV** (letters, syllables, words)

no more	6 2 2	no longer any	11 6 3
adorned	7 2 1	beautifully dressed	18 5 2
tabernacle	10 4 1	dwelling place	13 3 2
with men	7 2 2	now among the people*	17 6 4
Total	30 10 6	double trouble	59 20 11

*The gender inclusive changes in the TNIV, such as changing “men” to “people,” do not address the fact that Christians are seen as “in Christ.” Christ is the **Son** (masculine); God is the Father (masculine). All of our blessings come because we are “in **him**” (not her). The KJV recognizes the pre-eminence of Christ and our position in *him*. We are sons of God because we are “in Christ” and he is the Son of God.

Summary: ACTS 2 to YOU

Gothic



Anglo-Saxon



Pre-Wycliffe



Wycliffe



Tyndale / Coverdale / Great / Geneva



Bishops'



King James Bible



“the scriptures...to all nations” Rom. 16:26

All pure vernacular scriptures began from the pure spring of languages used by the Holy Ghost in Acts 2; they were preserved and purified, generation by generation, as those root languages developed — Old Latin became Italian, Spanish, French, and Romanian; Gothic became English, German, Danish etc.. **In Acts 2 God’s safety net provided that no one language group would have a monopoly on the pure gospel.** The aggregate body of Christ, as the New Testament priesthood, ‘received’ and preserved the true text. For example, the Old Latin and most vernacular versions, *retain* the true reading in 1 John 5:7, 8, even though in those verses, some Greek texts are “spiritually flawed...by association with...Greek Orthodoxy” (Christopher De Hamel, *A Book. A History of the Bible*, New York: Phaidon, 2001, p. 223; Michael Maynard, *History of the Debate Over 1 John 5:7, 8*, available from A.V. Publications, Ararat, VA).

Secular manuscript expert, Christopher De Hamel agrees that the pure Received Text is older than the critical text of the church of Rome. He traces the spawning of the “corrupt spring” from Origen (c. A.D.180) to Jerome (c. A.D. 350).

“...Protestant Christianity found its cause allied to a Bible text [Greek, Old Latin, Gothic etc.] which was **older than the Church of Rome**...[T]he *Hexapla* of Origen...was the famous long-lost **third-century** compilation which Saint Jerome is reputed to have brought back to Bethlehem to use for **his own** preparation of the **Vulgate text**” (De Hamel, pp. 218, 221).

The multi-lingual abilities of many English Christians enabled them to compare their English text to the other vernacular editions. Martyr John Wallace said,

“I have never said, nor taught any thing but that I found in this book, and writ (having there a Bible at his belt in **French, Dutch, and English**), which is the word of God...I have read the Bible and word of God in three tongues, and have understood them... (Foxe, vol. 5, pp. 637-639).

The men God used in the preservation of the English Bible were multi-lingual; they compared and “tried” its text with that of other language groups. Their extended stays on the continent assured that their language skills were not strictly academic; they compared the English Bible to foreign editions ‘received’ by Christians.

Multi-Lingual, *Tyndale* & the Received Text

Tyndale, “by the age of ten or so could read **Latin** with ease.” At age 11 or 12 he went to Oxford University to study “tongues” (Bobrick, p. 80). He consulted Erasmus’ **Greek** and Latin texts (Smyth, p. 98, note 1). (A Greek grammar had been PRINTED in 1476 and a usable lexicon in 1480.) Because English has **Germanic** roots, he traveled to Germany in the mid-1520s and worked under Martin Luther. Therefore, when Luther’s and Tyndale’s texts were compared, “they were more than kin” (Bobrick, p. 103). Daniell said Luther preferred the vernacular over “the Greek” (Daniell, p. xv, xvi). Tyndale’s ability to compare vernacular Bibles was noted by a German scholar whose diary of 1526 records their meeting.

“One told us that 6,000 copies of the English **New Testament** had been printed at Worms,

that it was **translated by** an Englishman...who was so complete **a master of seven languages – Hebrew, Greek, Latin, Italian, Spanish, English, French** – that you would fancy that whichever he spoke in was his native tongue. He told us also that the English, in spite of the active opposition of the King, were so eager for the Gospel that they would buy the N.T. even if they had to give 100,000 pieces of money for it” (Smyth, p. 87, n.1).

For his Old Testament work, Tyndale had access to scores of handwritten **Hebrew Bibles**, brought recently to England and northern Europe by thousands of Jews fleeing the Spanish Inquisition. Hebrew texts had been PRINTED in 1477 and pointed in PRINT with vowels in 1488. He also would have had access to the Hebrew Rabbinic Bibles of 1516-17 and 1524-25. He no doubt made reference to Luther’s **German**, the Old **Latin**, Pagnini Latin Version and the Zurich **Swiss**-German Bibles. (Grammars available were the first Hebrew grammar of 1503 (Pellican), Reuchlin’s of 1506, Munster’s of 1525, as well as a dictionary by Pagninus in 1529.)

Multi-Lingual, Coverdale & the Received Text

Coverdale knew,

“...**German** and **Latin** well, some **Greek** and **Hebrew**, and a little **French**” (Schaff-Herzog, s.v. Coverdale, Miles, p. 291).

His edition of 1535 was the first *complete* Bible to be **PRINTED**. For this first PRINTED English Bible, God chose “a version derived from other versions,” not from ‘the Greek and Hebrew’ (Guppy, p.14). Wisely, “Coverdale

appears simply to have put together an amalgam of existing translations.” In his *Prologue* he said,

“[T]o help me herein I have had sundry translations...in **other languages**...lowly and faithfully I have followed mine interpreters” (Dore, 2nd ed., p. 107).

He used what he called “five sundry interpreters” (McGrath, pp. 89, 90). He followed closely, but not precisely Tyndale’s New Testament (1525), Pentateuch (1529-30), and Jonah. The text of the Zwingli’s Zurich **German-Swiss** Bible of 1524-34 was the “genesis of the translation,” along with the German Bible of Luther (Guppy, p. 15). The Bishop of Hereford said,

“...and the Germans have made the text of the Bible so plain and easy, by the Hebrew and Greek tongues...” (Fexe, vol. 5, pp. 382, 383).

Since English is a marriage of Germanic and Latin words, Coverdale also worked with the **Latin** of Erasmus, Sebastian Munster of 1534-35, and Pagninus of 1528 (Alister E. McGrath, *In the Beginning*, New York: Doubleday, 2001, pp. 89, 90; Walter Scott, *The Story of Our English Bible*, pp. 142-145, London: Pickering & Ingles, no date).

Coverdale’s brother-in-law, Dr. Joannes MacAlpinus, was chaplain to Christian III, King of Denmark, and had helped to produce the first **Danish** Bible.

Coverdale did not use Tyndale’s Joshua to 2 Chronicles. For Joshua through Esther he followed the **German**; for Job he follows the Zurich **Swiss** (*Cambridge History of the Bible*, vol. 3, pp. 148-149). His Psalms follow Luther closely; his Malachi shows the influence of the Swiss Bible.

Coverdale's **Great Bible** (1540) was a revision of Matthew's Bible, not Coverdale's, although Coverdale was hired to do the work (Scott, p. 151). He used Munster's annotated **Hebrew-Latin** Bible of 1535 to check the Old Testament and Erasmus' **Greek** text for the New Testament. His own work of 1535 in the Matthew's Job-Malachi was not edited until the 2nd edition of the Great Bible. The *Cambridge History of the Bible* states that this was a "step towards the Authorized version" with its international language including both **Germanic** and **Latinized** words (*Cambridge History of the Bible*, vol. 3, p. 152).

Multi-Lingual, *Rogers* & the Received Text

John Rogers produced the Matthew's Bible, by adapting Tyndale's Bible, and comparing it again to the **German** (Scott, p.145). Rogers's multi-lingual abilities enabled him to compare it further with the French, German, Latin and Greek Bibles. Of the 2000 notes in the Matthew's Bible, most were translated *by him* from the **French** Olivetan or Lefevre Bibles, Luther's **German** Bible, Erasmus' **Greek** and **Latin** editions, Pellican's and Coverdale's.

(God has sometimes chosen translators with the ability to collate Bibles in many other languages. This author had the privilege of collating my own original Nuremberg 1599 *twelve* language Polyglot with one of today's extraordinarily multi-lingual Bible translators, Carlos Donate. (See upcoming chapter entitled "A Documented History of the Bible.") God is using others, like Nicholas Verhoef, with skills in many languages, to help in the battle for the Bible on the continent. God is still preserving the Received Text).



hose in positions of “power” who could promote the printing of the Bible were multi-lingual (Eccl. 8:4).

Queen Anne Boleyn, the wife of King Henry VIII, had been mentored in **French** by the sister of Francis I, King of France. He had given “the Bible in the vernacular for his subjects to read” (MacCulloch, p. 371). Queen Anne Boleyn had read the French scriptures (Lefevre, 1523 New Testament). When Tyndale gave her his New Testament, she knew it was from the text ‘received’ by all Christians. (Queen Anne’s Christian modesty led her to cover her neckline; this brought mockings from non-Christians who pretended she did it to “hide a secret deformity.”) Queen Anne Boleyn’s daughter, Queen Elizabeth, would also love the Bible. (J.H. Merle D’Aubigne, *History of the Reformation of the Sixteenth Century*, vol. V, New York: Hurst & Co., 1835, p. 101).

King Edward VI, Henry’s son, could compare the text of the English Bible with Bibles in “**Latin...French...Greek, Italian, [and] Spanish**,” which he spoke fluently, as did many of his subjects (Foxe, vol. 5, p. 702).

King Edward VI and
Queen Anne Boleyn
likely died
for their
faith.

